

BIBLE.-Psalms.-Selections. [English.]

K

A

COLLECTION

OF

P S A L M S;

WITH

A SHORT EXPLANATION

OF THE

CHURCH CATECHISM, &c.

By W. S H E R M A N,

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HOXTON-SQUARE.

FOR THE USE OF HIS PUPILS.

M.DCC.LXXXII.

Before testing yourself in Chinese

©

through Jesus Christ our Lord.

At leaving the Church.



Give me Love, Mom.

17. I will let the young practice their way.

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ERRATA.

Page 12. line 3. for judgment, read judgments.

Page 61. line 11. for righteufness, read righteouf-
ness.

Page 67. line 7. for twinckling, read twinkling.

Page 70. line 21. for confirm, read confirms.

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PSALMS, &c.

PSALM I.

I.

HAPPY's the Child whose youngest years
Receive instructions well:
Who hates the sinner's path, and fears
The road that leads to hell.

II.

When we devote our youth to God,
'Tis pleasing in his eyes;
A flow'r, when offer'd in the bud,
Is no mean sacrifice.

III.

'Twill save us from a thousand snares,
To mind religion young;
Grace will preserve our following years,
And make our virtue strong.

IV.

To Thee, Almighty God, to Thee,
Our childhood we resign;
'Twill please us to look back, and see
That our whole lives were thine.

P S A L M II.

I.

COME near to me, my Children, and
 Unto my words give ear;
 I will you teach the perfect way,
 How ye the Lord shall fear.

II.

Who is the man that would live long,
 And lead a happy life?
 See thou refrain thy tongue and lips
 From all deceit and strife.

III.

Turn back thy face from doing ill,
 And do the godly deed;
 Enquire for peace and quietness,
 And follow it with speed.

IV.

For why? the eyes of God above
 Upon the just are bent;
 His ears likewise to hear the cry
 Of the poor innocent.

PSALM III.

I.

COME, happy souls, approach your God
 With new melodious songs ;
 Come, render to Almighty grace
 The tributes of your tongues.

II.

So strange, so boundless was the love
 That pity'd dying men,
 The Father sent his equal Son,
 To give them life again !

III.

Thy hands, dear Jesus, were not arm'd
 With a revenging rod,
 No hard commission to perform
 The vengeance of a God.

IV.

But all was mercy, all was mild,
 And wrath forsook the throne,
 When Christ on the kind errand came,
 And brought salvation down.

PSALM IV.

I.

AWAKE! and sing the song
Of Moses and the Lamb;
Wake ev'ry heart and ev'ry tongue,
To praise the Saviour's name.

II.

Sing of his dying love:
Sing of his rising pow'r:
Sing how he intercedes above,
For those whose sins he bore.

III.

Sing till we feel our hearts
Ascending with our tongues:
Sing till the love of sin departs,
And grace inspires our songs.

IV.

Sing till we hear Christ say
Your sins are all forgiven:
Sing on rejoicing ev'ry day,
Till we all meet in heaven.

PSALM V.

I.

I Love my Shepherd's voice;
His watchful eye shall keep

My wand'ring soul among
The thousands of his sheep:

He feeds his flock, he calls their names,

His bosom bears the tender lambs.

II.

Be Thou my counsellor,

My patron and my guide;

And through this desert land

Still keep me near thy side:

O let my feet ne'er run astray,

Nor rove, nor seek the crooked way.

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P S A L M VI.

I.

AWAKE, our souls (away our fears,
 Let ev'ry trembling thought be gone :)
 Awake, and run the heav'nly race,
 And put a chearful courage on.

II.

True, 'tis a strait and thorny road,
 And mortal spirits tire and faint;
 But they forget the mighty God,
 That feeds the strength of ev'ry faint.

III.

From Thee, the overflowing spring,
 Our souls shall drink a fresh supply;
 While such as trust their native strength
 Shall melt away, and droop, and die.

IV.

Swift as an eagle cuts the air
 We'll mount aloft to thine abode;
 On wings of love our souls shall fly,
 Nor tire amidst the heav'nly road.

P S A L M VII.

I.

MY God, the spring of all my joys,
 The life of my delights,
 The glory of my brightest days,
 And comfort of my nights!

II.

In darkest shades if Thou appear
 My dawning is begun;
 Thou art my soul's bright morning star,
 And Thou my rising sun.

III.

The op'ning Heavens around me shine
 With beams of sacred bliss,
 If Jesus shews his mercy mine,
 And whispers I am his.

IV.

My soul could leave this heavy clay
 At that transporting word,
 Run up with joy the shining way
 To see and praise my Lord.

P S A L M VIII.

I.

TO Thee, our Saviour and our King,
What debts of praise we owe!
O teach our souls such strains to sing
The virtuous only know!

II.

Thy gracious care preserv'd our youth,
Of life the tend'rest stage,
O let thy providence and truth
Protect our future age.

III.

If, when the furious storms attack,
Our hapless steps should stray,
Direct, O Lord! the wand'ers back
Thy own Almighty way.

III.

So shall our rapt'rous hearts with joy
Thy heavenly name adore;
Thy praise our grateful tongues employ
Till time shall be no more.

PSALM IX.

I.

TO God the only wise,
Our Saviour and our King;
Let all the saints below the skies,
Their humble praises bring.

II.

'Tis his Almighty love,
His counsel and his care,
Preserves us safe from sin and death,
And every hurtful snare.

III.

He will present our souls,
Unblemish'd and compleat,
Before the glory of his Face,
With joys divinely great.

IV.

Then all the chosen seed,
Shall meet around the Throne;
Shall bless the conduct of his grace,
And make his wonders known.

PSALM X.

I.

LORD of the worlds above,
How pleasant and how fair!
The dwellings of thy love,
Thy earthly temples are:

To thine abode
My heart aspires,
With warm desires
To see my God.

II.

O happy souls that pray,
Where God appoints to hear!
O happy men that pay
Their constant service there!

They praise Thee still;
And happy they
That love the way
To Sion's hill.

PSALM XL.

I.

I NSTRUCT me in thy statutes Lord,
Thy righteous paths display,
And I from them thro' all my life
Will never go astray.

II.

If Thou true wisdom from above
Wilt graciously impart;
To keep thy perfect laws, I will
Devote my zealous heart.

III.

Direct me in the sacred ways,
To which thy precepts lead,
Because my chief delight has been
Thy righteous paths to tread.

IV.

Do Thou to thy most just commands
Incline my willing heart;
Let no desire of worldly wealth
From Thee my thoughts divert.

P S A L M XII.

I.

THE fear of God is excellent,
And ever doth endure;
The judgment of the Lord also,
Most righteous are and pure.

II.

But Lord what earthly man doth know
The errors of his life?
Then cleanse me from my secret sins,
Which are in me most rife.

III.

And keep me that presumptuous sins
Prevail not over me,
And so shall I be innocent
And great offences flee.

IV.

Accept my mouth and heart also,
My words and thoughts each one,
For my Redeemer and my strength,
O Lord Thou art alone.

P S A L M XIII.

I.

O Thou, to whom all creatures bow
 Within this earthly frame,
 Thro' all the world how great art Thou,
 How glorious is thy name!

II.

In heav'n thy wond'rous acts are sung,
 Nor fully reckon'd there;
 And yet Thou mak'st the infant tongue
 Thy boundless praise declare:

III.

When heav'n, thy beauteous work on high,
 Employs my wond'ring sight;
 The moon, that nightly rules the sky,
 With stars of feeble light;

IV.

What's man (say I) that, Lord, Thou lov'st
 To keep him in thy mind?
 Or what his offspring, that Thou prov'st
 To him so wond'rous kind?

P S A L M XIV.

I.

COME, Holy Spirit, heav'nly Dove,
With all thy quick'ning powers,
Kindle a flame of sacred love
In these cold hearts of ours.

II.

Look how we grovel here below,
Fond of these earthly toys;
Our souls how heavily they go
To reach eternal joys.

III.

Dear Lord! and shall we ever live
At this poor dying rate;
Our love so faint, so cold to Thee,
And thine to us so great?

IV.

Come, Holy Spirit, heav'nly Dove
With all thy quick'ning pow'rs,
Come, shed abroad a Saviour's love
And that shall kindle ours.

P S A L M XV.

I.

HOW shall the young preserve their way
From all pollution free?
By making still their course of life
With thy commands agree.

II.

With hearty zeal for Thee I seek,
To Thee for succour pray;
O suffer not my careless steps
From thy right paths to stray.

III.

Do Thou to thy most just commands
Incline my willing heart;
Let no desire of worldly wealth,
From Thee my thoughts divert.

IV.

From those vain objects turn mine eyes,
Which this false world displays;
But give me lively power and strength
To keep thy righteous ways.

P S A L M XVI.

I.

TH Y mercy, Lord, to me extend,
On thy protection I depend,
And to thy wings for shelter haste,
'Till this outrageous storm is past.

II.

From heav'n protect me by thine arm,
And shame all those who seek my harm;
To my relief thy mercy send,
And truth, on which my hopes depend.

III.

O God, my heart is fix'd, 'tis bent
Its thankful tribute to present;
And with my heart, my voice I'll raise
To Thee, my God, in songs of praise.

IV.

Awake my glory; harp and lute,
No longer let your strings be mute;
And I, my tuneful part to take,
Will with the early dawn awake.

P S A L M XVII.

I.

J E S U S, who reigns above the sky,
And keeps the world in awe,
Was once a child as young as I,
And kept his Father's law.

II.

At twelve years old he talk'd with men,
(The Jews all wond'ring stand ;)
Yet he obey'd his mother then,
And came at her command.

III.

Samuel, the child, was wean'd and brought
To wait upon the Lord ;
Young Timothy betimes was taught
To know his holy word.

IV.

Then why should I so long delay
What others learnt so soon ?
I would not pass another day
Without this work begun.

P S A L M XVIII.

I.

L E T ev'ry mortal man give ear
To mercy's melting voice,
Whilst Jesus calls, attentive hear,
And let your hearts rejoice.

II.

Come, without money you may buy,
Incline your ear to me ;
Hear, and your souls shall never die,
But ever blest shall be.

III.

My streaming blood shall wash away
The guilt of former sin ;
My spirit with enliv'ning ray
Shall kindle life within.

IV.

I'll be your life, your food, your hope,
Your covert and your guard ;
Your guide, your pattern, and your prop,
And then your rich reward.

P S A L M XIX.

I.

O Lord! that art my righteous judge,
 To my complaint give ear;
 Thou still redeem'st me from distress,
 Have mercy, Lord, and hear.

II.

While worldly minds impatient grow
 More prosp'rous times to see,
 Still let the glories of thy face
 Shine brightly Lord, on me.

III.

So shall my heart o'erflow with joy,
 More lasting and more true,
 Than theirs, who stores of corn and wine
 Successively renew.

IV.

Then down in peace I'll lay my head,
 And take my needful rest;
 No other guard, O Lord, I crave
 Of thy defence possess.

P S A L M XX.

I.

HOW holy is the Lord, how just !
 How righteous all his ways !
 How nigh to him, who with firm trust
 For his assistance prays !

II.

Whate'er their various wants require,
 With open hand he gives ;
 And so fulfils the just desire
 Of ev'ry thing that lives.

III.

He grants the full desire of those
 Who him with fear adore,
 And all their troubles soon compose,
 When they his aid implore.

P S A L M XXI.

I.

WH Y is my heart so far from Thee,
My God, my chief delight?

Why are my thoughts no more by day

With Thee, no more by night?

II.

Why should my foolish passions rove?

Where can such sweetness be?

As I have tasted in thy love,

As I have found in Thee.

III.

O teach me Lord the way, and I

Shall in thy truth proceed;

O join my heart to Thee so nigh

That I thy name may dread.

IV.

To Thee I will give thanks and praise

O Lord, with all my heart,

And glorify thy name always,

Because my God Thou art.

P S A L M XXII.

I.

LORD, let me know my term of days,
How soon my life will end ;
The num'rous train of ills disclose
Which this frail state attend.

II.

My life, Thou know'st, is but a span,
A cypher sums my years :
And ev'ry man in best estate,
But vanity appears.

III.

Man, like a shadow, vainly walks,
With fruitless cares oppress'd ;
He heaps up wealth, but cannot tell
By whom 'twill be possess'd.

IV.

Why then should I on worthless toys
With anxious care attend ?
On Thee alone, my stedfast hope,
Shall ever, Lord, depend.

P S A L M XXIII.

I.

THE Lord is only my support,
 And he that doth me feed ;
 How can I then lack any thing
 Whereof I stand in need ?

II.

In pastures green he feedeth me,
 Where I do safely lie ;
 And after leads me to the streams,
 Which run most pleasantly.

III.

And when I find myself near lost,
 Then doth he me home take ;
 Conducting me in his right paths,
 E'en for his own names sake.

IV.

And tho' I were e'en at death's door,
 Yet would I fear no ill ;
 For both thy rod and shepherd's crook
 Afford me comfort still.

P S A L M XXIV.

I.

THE Lord my pasture shall prepare,
 And feed me with a shepherd's care :
 His presence shall my wants supply,
 And guard me with a watchful eye ;
 My noon-day walks he shall attend,
 And all my midnight hours defend.

II.

When in the sultry glebe I faint,
 Or on the thirsty mountains pant ;
 To fertile vales and dewy meads,
 My weary wand'ring steps he leads ;
 Where peaceful rivers soft and flow,
 Amid the verdant landscape flow.

III.

Tho' in the paths of death I tread,
 With gloomy horrors overspread ;
 My stedfast heart shall fear no ill,
 For Thou, O Lord, art with me still ;
 Thy friendly crook shall give me aid,
 And guide me through the dreadful shade.

PSALM XXV.

I.

TO celebrate thy praise, O Lord,
We will our hearts prepare;
To all the list'ning world thy works,
Thy wond'rous works declare.

II.

The thoughts of them shall to our souls
Exalted pleasure bring;
While to thy name, O Thou most High!
Triumphant praise we sing.

III.

All those, who have his goodness prov'd,
Will in his truth confide,
Whose mercy ne'er forsook the man
That on his help rely'd.

IV.

Sing praises therefore to the Lord
From Zion his abode;
Proclaim his deeds, till all the world
Confess none other God.

P S A L M XXVI.

I.

TH R O' all the changing scenes of life,
In trouble and in joy,
The praises of my God shall still
My heart and tongue employ.

II.

Of his deliv'rance I will boast,
Till all that are distress'd,
From my example comfort take,
And charm their griefs to rest.

III.

O make but trial of his love,
Experience will decide
How blest'd they are, and only they,
Who in his truth confide.

IV.

Fear him, ye saints, and you will then
Have nothing else to fear;
Make you his service your delight,
He'll make your wants his care.

P S A L M XXVII.

I.

JESUS Christ is risen to day! Hallelujah!

Our triumphant holy day!

Who did once upon the cross,

Suffer to redeem our loss:

II.

Hymns of praise then let us sing,

Unto Christ our heav'nly King,

Who endur'd the cross and grave,

Sinners to redeem and save.

III.

But the pains which he endur'd,

Our salvation hath procur'd;

Now above the sky he's king

Where the angels ever sing. Hallelujah!

P S A L M XXVIII.

I.

COME, let us join our chearful songs,
With angels round the throne :
Ten thousand thousand are their tongues,
But all their joys are one.

II.

Worthy the Lamb that dy'd, they cry,
To be exalted thus :
Worthy the Lamb our lips reply,
For he was slain for us.

III.

Jesus is worthy to receive
Honor and pow'r divine ;
And blessings more than we can give
Be, Lord, for ever thine.

IV.

The whole creation join in one,
To bless the sacred name
Of him that sits upon the throne,
And to adore the Lamb.

P S A L M XXIX.

I.

BUT, Lord, thy mercy, my sure hope,
The highest orb of heaven transcends,
Thy sacred truth's unmeasur'd scope
Beyond the spreading skies extends.

II.

Thy justice, like the hills remains;
Unfathom'd depths thy judgments are;
Thy providence the world sustains,
The whole creation is thy care.

III.

Since of thy goodness all partake,
With what assurance should the just
Thy shelt'ring wings their refuge make,
And saints to thy protection trust?

IV.

Such guests shall to thy Courts be led,
To banquet on thy love repast,
And drink as from a fountain's head,
Of joys that shall for ever last.

PSALM XXX.

I.

I NSTRUCT me in thy paths, O Lord,
My ways directly guide,
Lest envious men, who watch my steps,
Should see me tread aside.

II.

I trusted that my future life
Should with thy love be crown'd,
Or else my fainting soul had sunk
With sorrow compass'd round.

III.

God's time with patient faith expect,
And he'll inspire thy breast;
With inward strength do thou thy part,
And leave to him the rest.

P S A L M XXXI.

I.

'TIS the fair dawn of heav'nly day,
To heav'nly bliss, the shining way,
When to his temple God ascends,
And there converses with his friends.

II.

These are the dearest hours I know,
The sweetest joys of all below;
Here I would choose my first abode,
And dwell for ever near my God.

III.

One gracious smile, my Lord, from Thee,
One glimpse of what thy glories be,
Will yield my soul more solid mirth
Than all the trifling joys of earth.

IV.

And were the world at my command,
For one dear hour at thy right hand,
The mighty int'rest I'd resign,
And count th' advantage greatly mine.

P S A L M XXXII.

I.

COME sing the great Jehovah's praise,
Sing with melodious voice;
With heart-felt joy, and raptur'd strains,
In sacred hymns rejoice.

II.

His tender mercy, love, and care
Are through the world display'd;
His equal laws are in the scales
Of truth and justice weigh'd.

III.

The Lord our infant days supports,
And guides our tender youth:
How just and holy are his ways!
And all his words are truth.

IV.

He knows the pain his servants feel,
He hears his children cry:
And their best wishes to fulfill,
His grace is ever nigh.

P S A L M XXXIII.

I.

HOW pleasant is thy dwelling place,
O Lord of hosts, to me
The Tabernacles of thy grace,
How pleasant, Lord, they be!

II.

My soul doth long full sore to go
Into thy courts abroad;
My heart and flesh cry out also
For Thee, the living God.

III.

The sparrows find a room to rest,
And save themselves from wrong;
The swallow also hath a nest
Wherein to keep her young.

IV.

These birds full nigh thy altar may
Have place to sit and sing:
O Lord of hosts! Thou art always
My only God and King.

[P S A L M XXXIV.]

I.

THEE we adore, eternal Name!
 And humbly own to Thee,
 How feeble is our mortal frame!
 What dying worms we be!

II.

Our wasting lives grow shorter still,
 As months and days increase;
 And ev'ry beating pulse we tell,
 Leaves but the number less.

III.

The year rolls round and steals away
 The breath that first it gave;
 Whate'er we do, where'er we be,
 We're trav'ling to the grave.

IV.

Waken, O Lord, our drowsy sense,
 To walk this dang'rous road;
 And if our souls are hurry'd hence,
 May they be found with God.

P S A L M XXXV.

I.

THE sorrows of my heart,
To mighty sums increase :
O from this dark and dismal state,
My troubled soul release !

II.

Do Thou with tender eyes
My sad affliction see ;
Acquit me, Lord, and from my guilt
Intirely set me free.

III.

Consider, Lord, my foes,
How vast their numbers grow !
What lawless force and rage they use,
What boundless hate they shew.

IV.

Protect and set my soul
From their fierce malice free ;
Nor let me be asham'd, who place
My steadfast trust in Thee.

P S A L M XXXVI.

I.

YE that pass by, behold the man !
The man of griefs, condemn'd for you ;
The Lamb of God for sinners slain,
Weeping to Calvary pursue.

II.

See! how his back the scourges tear,
While to the bloody pillar bound ;
The ploughers make long furrows there,
Till all his body is one wound.

III.

See! there his temples crown'd with thorns,
His bleeding hands extended wide,
His streaming feet transfixt and torn,
The fountain gushing from his side.

IV.

O thou dear suff'ring Son of God!
How doth thy heart to sinners move!
Help me to catch thy precious blood,
Help me to taste thy dying love.

P S A L M XXXVII.

I.

THOU, dear Redeemer, dying Lamb,
We love to hear of Thee;

No musick like Thy charming name,
Near half so sweet can be:

O may we ever hear his voice,
In mercy to us speak,
Then in our Priest will we rejoice,
Our great Melchisedec.

II.

Our Jesus shall be still our theme,
While in this world we stay;
We'll sing our Jesu's lovely name,
When all things else decay:
When we appear in yonder cloud,
With all His favour'd throng,
Then will we sing more sweet, more loud,
And Christ shall be our song.

P S A L M XXXVIII.

I.

THOU Judge of quick and dead,
 Before whose Bar severe,
 With holy joy, or guilty dread,
 We all shall soon appear.
 Our caution'd souls prepare,
 For that tremendous day,
 And fill us now with watchful care,
 And stir us up to pray.

II.

To damp our earthly joy,
 T'increase our gracious fears,
 For ever let th' Archangel's voice
 Be sounding in our ears :
 The solemn midnight cry,
 " Ye dead, the Judge is come,
 " Arise, and meet Him in the skies,
 " And meet your instant doom."

PSALM XXXIX.

I.

HOW sad our state by nature is!
 Our sin how deep it stains!
 And Satan binds our captive souls
 Fast in his slavish chains.

II.

But there's a voice of Sov'reign grace
 Sounds from God's sacred word,
 "Ho, ye despairing sinners, come
 "And trust upon the Lord."

III.

O may we hear th' Almighty call,
 And run to this relief;
 We would believe thy promise Lord,
 O help our unbelief.

IV.

To the blest fountain of thy blood,
 Teach us, O Lord, to fly;
 There may we wash our spotted souls
 From crimes of deepest dye.

P S A L M XL.

I.

R OUSE up my soul, the awful day
 Is coming swiftly on,
 When thou must leave this house of clay
 And fly to worlds unknown.

II.

When thou must rise to realms of light,
 Where all the holy dwell;
 Or sink with all the sons of night
 To misery and hell.

III.

Oh to what regions must thou go!
 Where will thy lot be cast?
 In heavenly bliss, or hellish woe?
 When this short life is past.

IV.

'Tis thy concern, thy state to know,
 And that without delay,
 And to what regions thou must go,
 When thou hast dropt thy clay.

PSALM XL.

I.

O Lord, turn not Thy face away
 From them that lie prostrate,
 Lamenting sore their sinful life
 Before Thy mercy's gate:

II.

Which thou dost open wide to those,
 That do lament their sin :
 O shut it not against us, Lord,
 But let us enter in.

III.

Call us not to a strict account,
 How we have lived here ;
 For then, we know right well, O Lord,
 Most vile we shall appear.

IV.

Mercy, good Lord, mercy we ask,
 This is the total sum ;
 For mercy, Lord, is all our suit ;
 O let thy mercy come.

P S A L M XLII.

I.

TH Y mercy is above all things,
 O God, it doth excel;
 In trust thereof as in thy wings,
 The sons of men shall dwell.

II.

Within Thy house they shall be fed,
 With plenty at their will;
 Of all delights they shall be sped,
 And take thereof their fill.

III.

Because the well of life most pure,
 Doth ever flow from Thee;
 And in Thy light, we are full sure,
 Eternal light to see.

IV.

From such as Thee desire to know,
 Let not Thy grace depart;
 Thy righteousness declare and shew
 To men of upright heart.

P S A L M XLIII.

I.

I Set the Lord still in my sight,
 And trust Him over all;
 For He doth stand on my right hand,
 Therefore I shall not fall.

II.

Wherefore my heart, and tongue also,
 Rejoice exceedingly;
 My flesh likewise, doth rest in hope
 To rise again; for why?

III.

Thou wilt not leave my soul in hell,
 Because Thou lovest me;
 Nor yet wilt give Thy holy One
 Corruption for to see.

IV.

But wilt me shew the way of life,
 Where there is joy in store;
 And where at Thy right hand there are
 Pleasures for evermore.

P S A L M XLIV.

I.

WITH one consent let all the earth
 To God their chearful voices raise,
 Glad homage pay with awful mirth,
 And sing before him songs of praise.

III.

Convinc'd that He is God alone,
 From whom both we and all proceed;
 We, whom He chooseth for his own,
 The flock that He vouchsafes to feed.

III.

O enter then His temple gate,
 Thence to His courts devoutly press,
 And still your grateful hymns repeat,
 And still His name with praises bless.

IV.

For He's the Lord supremely good,
 His mercy is for ever sure;
 His truth, which always firmly stood,
 To endless ages shall endure.

PSALM XLV.

I.

CHildren of the heav'nly King,
As ye journey, sweetly sing;
Sing your Saviour's worthy praise,
Glorious in His works and ways.

II.

Ye are trav'ling home to God,
In the way your fathers trod;
They are happy now, and ye
Soon their happiness shall see.

III.

Shout ye little flock, and blest,
You on Jesu's Throne shall rest;
There your seat is now prepar'd,
There your kingdom and reward.

IV.

Lord ! obediently we'll go,
Gladly leaving all below;
Only Thou our leader be,
And we still will follow Thee.

P S A L M XLVI.

I.

MY God, my only help and hope,
My strong and sure defence;
For all the mercies of this day,
I bleſs Thy Providence.

II.

New times, new favors, and new joys,
Do a new ſong require;
Till I ſhall praiſe Thee as I would,
Accept my heart's deſire.

III.

Myſterious depths of endless love,
My admiration raiſe;
O God, Thy name exalted is,
Above the higheſt praiſe.

IV.

Glory to Thee, O bounteous Lord,
Who gav'ſt to all things breath;
Glory to Thee, Eternal Word,
Who ſav'ſt us by Thy Death.

P S A L M XLVII.

I.

THE love that to God's laws we bear,
 No language can display ;
 They with fresh wonders entertain,
 Our ravish'd thoughts all day.

II.

How sweet are all His words to us !
 Oh ! what divine repast !
 How much more grateful to our souls,
 Than honey to our taste !

III.

Taught by His sacred precepts, we
 With heav'nly skill are blest ;
 Thro' which the treach'rous ways of sin,
 We utterly detest.

IV.

Hence, ye that trade in wickedness,
 Approach not my abode ;
 For firmly I resolve to keep
 The precepts of my God.

P S A L M XLVIII.

I.

CHildren in years, and knowledge young,
 Your parents' hope, your parents' joy ;
 Attend the counsels of my tongue,
 Let pious thoughts your minds employ.

II.

If you desire a length of days,
 And peace to crown your mortal state ;
 Restrain your feet from impious ways,
 Your lips from slander and deceit.

III.

The eyes of God regard his saints,
 His ears are open to their cries ;
 He sets His frowning face against
 The sons of violence and lies.

P S A L M XLIX.

I.

GRUDGE not to see the wicked men
In wealth to flourish still;

Nor envy such as ill to do,

Have bent and set their will.

II.

Trust thou therefore in God alone,

To do well give thy mind:

So shalt thou have the land as thine,

And there sure food shalt find.

III.

In God set all thy heart's delight,

And look what thou would'st have;

Or else can'st with in all the world,

Thou need'st it not to crave.

IV.

Cast both thyself and thy affairs

On God with perfect trust;

And then thou shalt with patience see

Th' effect both sure and just.

P S A L M L.

I.

BEFORE Jehovah's awful throne,
Ye nations bow with sacred joy !
Know that the Lord is God alone ;
He can create and He destroy.

II.

His sovereign power without our aid,
Made us of clay, and form'd us men ;
And when like wand'ring sheep we stray'd,
He brought us to his fold again.

III.

We'll croud thy gates with thankful songs,
High as the Heav'ns our voices raise ;
And earth with her ten thousand tongues,
Shall fill thy courts with sounding praise.

IV.

Wide as the world is thy command,
Vast as eternity thy love ;
Firm as a rock Thy truth shall stand,
When rolling years shall cease to move.

PSALM LI.

I.

RISE, my soul, adore thy Maker:

Angels praise,

Join thy lays,

With them be partaker.

II.

Father, Lord of ev'ry spirit,

In thy light,

Lead me right,

Through my Saviour's merit.

III.

Thou this night wait my protector;

With me stay;

All the day;

Ever my director.

IV.

Holy, holy, holy Giver

Of all good,

Life and food,

Reign ador'd for ever.

P S A L M. LII.

I.

ERE I sleep, for ev'ry favor,
This day shew'd,
By my God,
I will bless my Saviour.

II.

O my Lord, what shall I render
To Thy name,
Still the same,
Gracious, good, and tender.

III.

Visit me with Thy salvation;
Let thy care
Now be near,
Round my habitation.

IV.

Thou my rock, my guard, my tower,
Safely keep,
While I sleep,
Me with all Thy power.



A P R A Y E R.

GRANT, O Lord, that as we are baptized into the Death of thy blessed Son our Saviour Jesus Christ ; so by continual mortifying our corrupt Affection, we may be buried with Him. And that through the Grave and Gate of Death, we may pass to our joyful Resurrection, for His Merits who died, and was buried, and rose again for us, Thy Son Jesus Christ our Lord. Amen.

Q. What is your Name?

A.

CHURCH CATECHISM.

Q. WHAT is the Church Catechism?

A. It is a short, but sufficient *Institution* of the Principles of the Christian Religion; for therein both the Nature of the Christian Covenant is declared to us, and the Conditions are set forth on which we may become Partakers of its Promises. And we are therein particularly instructed, both how we ought to pray to God; and what those Sacraments are, which are necessary to be received by us.

Q. What

Q. What is your Name?

A.

Q. Who gave you this Name?

A. My Godfathers and Godmothers in my Baptism, wherein I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

Q. How were you hereby made a Member of Christ?

A. Inasmuch as I was made a Member of His mystical Body, the Church, of which Christ is the Head, 1 Cor. xii. 27. Now ye are the Body of Christ, and Members in particular. But speaking the Truth in love, may grow up unto Him in all Things, which is the Head, even Christ.

Q. How were you hereby made the Child of God?

A. As by this Means, I was taken into Covenant with Him: was adopted into His Family: dedicated to His Service, and intitled to His Promises, Gal. iii. 26, 27. For ye are all the Children of God by Faith in Christ Jesus. For as many of you as have been baptized into Christ,

have

have put on Christ. To redeem them that were under the Law, that we might receive the Adoption of Sons; wherefore thou art no more a Servant, but a Son: and if a Son, then an Heir of God through Christ.

Q. How were you hereby made an Inheritor of the Kingdom of Heaven?

A. As by Baptism, I became entitled to a right to it; and was actually put into such a State, that if I be not wanting to myself, I shall not fail of being made partaker of it. 1 Pet. i. 3. Blessed be the God and Father of our Lord Jesus Christ, who, according to His abundant Mercy, hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the Dead.

Q. What did your Godfathers and Godmothers then for you?

A. They did Promise and Vow three Things in my Name: First, That I should renounce the Devil and all his Works, the Poms and Vanities of this wicked World, and all the sinful Lusts of the Flesh: Secondly, That I should believe all the Articles of the Christian Faith: and Thirdly, That

I should keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

Q. What do you mean by renouncing the Devil and all his Works?

A. To utterly forsake them.

Q. Is this in your own Power?

A. By no means.

Q. How then are you to perform this Part of your Duty?

A. By the Assistance of Divine Grace, which God has promised to all who sincerely ask it of Him.

Q. What was the second Thing promised for you?

A. That I should believe all the Articles of the Christian Faith.

Q. Where are those Articles to be met with?

A. In the Holy Scriptures; but chiefly sum'd up in the Apostles Creed.

Q. What was the third Thing promised for you?

A. That

A. That I should keep God's holy Will, &c.

Q. How are you to perform this, seeing you have no Power of your own?

A. As of myself I can do nothing, therefore it must be by the Assistance of Divine Grace.

Q. Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

A. Yes, verily, and by God's Help so I will; and I heartily thank our heavenly Father, who hath called me to this State of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his Grace, that I may continue in the same unto my Life's end.

Q. Upon what Grounds do you think yourself obliged to make good what your Godfathers and Godmothers promised for you at your Baptism?

A. Upon many Accounts; but chiefly, because what was then promised, was not only done in my Name, but for my Benefit; and I must resolve to fulfil what they promised for me, or I shall not receive the Blessings, which in Consideration thereof, God was pleased to make over to me.

Q. By

Q. By what Means do you hope you shall be able to fulfil what they promised for you?

A. By the Grace of God, which I am assured shall not be wanting to me, if I heartily pray to God for it, and take care to use it as I ought to do. *Luke xi. 13.* If ye then, being evil, know how to give good Gifts to your Children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?

Q. How are you assured of God's Grace to enable you to believe, and to do what He requires of you?

A. I am assured of it hence; that by my Baptism I was put into a State of Salvation: which I could not have been, were I not thereby secure of whatsoever is needful on God's Part to be bestowed on me, in order to my attaining Salvation through Jesus Christ our Saviour. *Phil. ii. 12.* Wherefore, my beloved, as ye have always obeyed, not as in my Presence only, but now much more in my Absence, work out your own Salvation with fear and trembling.

Q. How

Q. How came you to be, called to such a blessed State as this?

A. Only by the Mercy of God, through the Merits of Jesus Christ; and therefore I do most heartily thank our heavenly Father, that He hath called me to this State of Salvation, through Jesus Christ our Saviour.

Q. If, notwithstanding all your good Resolutions, you should fall away from your Duty, and by that Means forfeit your right to this Salvation, is there any Way for you to recover yourself?

A. Yes, by a true Repentance.

Q. What is Repentance.

A. Conversion; whereby I am made sorry for the Evil I have done, and resolved to forsake it.

Q. What is the first Step towards a true Repentance?

A. To be fully convinced of the Sin, with an earnest Desire to avoid it.

Q. What is the next Thing required, in order to a true Repentance?

A. Confession of Sin.

Q. Is

2. Is such a Confession necessary to our Forgiveness?

A. So necessary, that we have no Promise of Pardon without it. *Prov. xxviii. 13.* He that covereth his Sins shall not prosper: but whoso confesseth and forsaketh them, shall have Mercy.

John i. 8, 9. If we say we have no Sin, we deceive ourselves, and the Truth is not in us. But if we confess our Sins, God is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.

2. To whom is this Confession to be made?

A. To God.

2. Does Repentance then, if it is sincere, without any thing more, restore us again to our State of Grace, and reconcile us to God?

A. If it be sincere, it does, through Faith in Jesus Christ.

2. What was the second Thing which your Godfathers and Godmothers promised in your Name?

A. That I should believe in God the Son, who
hath

hath redeemed me, and all mankind.

Q. Where are those Articles to be found?

A. In the Holy Scriptures.

Q. Are these Scriptures the only Rule of your Faith?

A. They are : nor is there any other sure Foundation for me to build upon.

Q. Are the Holy Scriptures so plain to be understood, that every one may be able to know what he ought to believe?

A. In matters of necessary Belief they are.

Q. Where are the most necessary Articles of our Faith to be met with?

A. In the Apostles Creed, or the Belief.

Rehearse the Articles of your Belief.

I believe in God the Father Almighty, Maker of Heaven and Earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, He descended into Hell; the third Day He rose again from the Dead; He ascended into Heaven, and

fitteth on the Right Hand of God the Father Almighty, from thence He shall come to judge the Quick and the Dead. I believe in the Holy Ghost; the Holy Catholick Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and the Life everlasting. Amen.

2. What is the first Article of your Creed?

A. I believe in God, &c.

2. What is God?

A. He is an Eternal, Infinite, Incomprehensible Spirit; Immortal, Invifible, Almighty, most perfect in Himself, and the Giver of all that Perfection which is found in others.

2. How do you believe God to be the Father?

A. By right of Creation; so He is the Father of all Mankind. 1 Cor. viii. 6. But to us there is but one God, of whom are all Things, and we in Him; and one Lord Jesus Christ, by whom are all Things, and we by Him, by right of Adoption; so He is the Father of us Christians in particular. Ep. i. 5. Having predestinated us unto the Adoption
tion

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tion of Children by Jesus Christ to Himself, according to the good Pleasure of His Will.

Q. What does the second Part of your Creed contain?

A. It contains an Account of such Things as are necessary for us to know and believe, concerning our Lord Jesus Christ.

Q. What does your Creed farther teach you?

A. All such Things as are to be known and believed, with relation to the great Work of our Redemption, which was accomplished by Him.

Q. By what Means did Christ accomplish the Redemption of Mankind?

A. By giving up Himself to the Death upon the Cross for us. 1 Pet. i. 18, 19. Forasmuch as ye know that ye were not redeemed with corruptible Things; such as Silver and Gold, from your vain Conversation received by Tradition from your Fathers; but with the precious Blood of Christ, as of a Lamb without Blemish, and without Spot.

Q. Was Christ to continue always under the Power of Death?

A. No.

A. No. It was foretold concerning Him, that God would not leave His Soul in Hell, nor suffer His Holy One to see Corruption.

Q. How was He delivered from the Power of the Grave?

A. By rising again the third Day from the Dead.

Q. How does it appear that He did thus rise from the Dead?

A. By the Testimony of those who were Eye-Witnesses of it; and saw Him first cruelly put to death, and afterwards beheld Him alive again.

Q. How did our blessed Lord dispose of Himself after He was risen from the Dead?

A. He continued upon Earth forty Days with his Disciples, both to confirm them in their Belief of His Resurrection. *John xx. 19.* Then the same Day at Evening, being the first Day of the Week, when the Doors were shut where the Disciples were assembled for fear of the Jews, came Jesus and stood in the Midst, and saith unto them, Peace be unto you: and to instruct them more fully in all these Things, which they were after-

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wards to preach to the World. *Acts* i. 3. To whom also He shewed Himself alive after his Passion, by many infallible Proofs, being seen of them forty Days, and speaking of the Things pertaining to the Kingdom of God: and then ascended into Heaven, where He now sitteth on the Right Hand of God the Father, to intercede for us.

Q. How then did Christ ascend into Heaven?

A. He ascended in the Presence of His Disciples. For while He was discoursing with them, a Cloud came down and received Him out of their Sight. *Acts* i. 9.

Q. How long shall our Saviour continue to intercede for us?

A. Till the End of the World; which being come, He shall return from thence with glory, again to judge both the Quick and the Dead. *Acts* iii. 21. Whom the Heaven must receive, until the Times of Restitution of all Things, which God hath spoken by the Mouth of all his holy Prophets, since the World began.

Q. What

Q. What do you mean by the Quick and the Dead?

A. By the Quick, I mean those who shall be found alive at the Day of Judgment. *1 Cor. xv. 51, 52.* Behold, I shew you a Mystery; we shall not all sleep, but we shall all be changed, in a Moment, in the twinkling of an Eye, at the last Trump: for the Trumpet shall sound, and the Dead shall be raised incorruptible, and we shall be changed. By the Dead, I mean those who have before departed this Life. *Acts x. 42.* And He commanded us to preach unto the People, and to testify that it is He, which was ordained of God to be the Judge of Quick and Dead. *2 Cor. v. 10.* For we must all appear before the Judgment-Seat of Christ, that every one may receive the Things done in His Body, according to that he hath done, whether it be good or evil.

Q. Do you then believe that there will be a general Day of Judgment to the whole World.

A. I do, and that most solemn and terrible. *Mat. x. 15.* Verily I say unto you, it shall be more tolerable for the Land of Sodom and Gomorrha, in

the Day of Judgment, than for that City. *Mat. xii. 36.* But I say unto you, that every idle Word that Men shall speak, they shall give account thereof in the Day of Judgment. *Mat. xxv. 31.* When the Son of Man shall come in his Glory, and all the holy Angels with Him, then shall He sit upon the Throne of His Glory. And before Him shall be gathered all Nations; and He shall separate them one from another, as a Shepherd divideth His Sheep from the Goats; and He shall set the Sheep on His Right Hand, but the Goats on the Left. Then shall the King say unto them on His Right Hand, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the Foundation of the World. Then shall He say also unto them on the Left Hand, Depart from Me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels. And these shall go away into everlasting Punishment; but the Righteous into Life eternal.

2. What does the third Part of your Creed teach you?

A. Every

A. Every Thing necessary to be known and believed respecting the Holy Ghost.

Q. What do you mean by the Holy Ghost?

A. The third Person in the ever blessed Trinity, or the Holy Spirit of God.

Q. How does this appear?

A. By the Testimony of the Holy Scriptures. *John* xiv. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all Things, and bring all Things to your Remembrance, whatsoever I have said unto you.

Q. You told me before that there was but one God; but now you speak of God the Father, God the Son, and God the Holy Ghost?

A. That there is but one God is plain, both from Scripture and Reason; and the same declare every one of these Three to be God.

Q. What are the Offices of the Holy Ghost?

A. He regenerates us at our Baptism.

John iii. 5. Jesus answered, Verily, verily, I say unto thee, except a Man be born of Water, and

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of the Spirit, he cannot enter into the Kingdom of God.

He unites us unto Christ.

1 *Cor.* xii. 13. For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

He assists us in our religious Undertakings.

2 *Cor.* iii. 5. Not that we are sufficient of ourselves to think any Thing as of ourselves; but our Sufficiency is of God.

He illuminates our Understandings.

Acts xvi. 14. And a certain Woman named Lydia, a Seller of purple, of the City of Thyatira, which worshipped God, heard us: whose Heart the Lord opened, that she attended unto the Things which were spoken of Paul.

Disposes our Wills.

Phil. ii. 13. For it is God who worketh in us, both to will and to do of his good Pleasure.

Confirm us in the Faith of Christ.

Eph. ii. 8. For by Grace are ye saved through
Faith:

Faith : and that not of yourselves : it is the Gift of God.

Enables us to fulfil our Duty.

Rom. viii. 26. Likewise the Spirit also helpeth our Infirmities : for we know not what we should pray for as we ought : but the Spirit itself maketh Intercession for us with Groanings which cannot be uttered.

Fortifies us against Temptation.

1 Cor. x. 13. There hath no Temptation taken you, but such as is common to Man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the Temptation also make a way to escape, that ye may be able to bear it.

And carries us through all the Dangers and Trials to which we are exposed in this uncertain Life.

Phil. i. 6. Being confident of this very Thing, that He which hath begun a good Work in you, will perform it until the Day of Jesus Christ.

2. How may we attain the Help of the Holy Spirit ?

A. By fervent Prayer to God for his Grace. *Luke xi. 9.* And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Q. Are these the only Ends for which the Holy Spirit is given to them that ask it?

A. No. His Operations are many. He not only regenerates, sanctifies and fortifies us against Temptations, but also direct us in our Duty: comforts us in our Afflictions: supports us in our Troubles: arms us against the Fears of Death: gives us Strength and Courage in Trials and Persecutions: and in such Cases as He sees needful, Seals our Souls with such an inward Sense and Assurance of God's Favor, as makes us firmly satisfied of our everlasting Salvation. *Rom. v. 5.* And Hope maketh not ashamed, because the Love of God is shed abroad in our Hearts, by the Holy Ghost which is given unto us.

Q. What does the fourth and last Part of your Creed relate to?

A. To the Church of Christ.

Q. What

Q. What is the Church of Christ?

A. The general Assembly of all those, who from the Time of the first publishing of the Gospel to this Day, have believed in Christ; or shall hereafter profess to the End of the World.

Q. How can a Society, consisting of so many different Members, and those at so great a Distance, both in Time and Place from each other, make one Church?

A. Tho' they may be absent in Body, yet they are united in the Lord Jesus: they are sanctified and ruled by the same Holy Spirit: endued with the same Sacraments: enjoy the same Hope of Salvation: worship the same God, by the same Advocate and Mediator Jesus Christ; and, if faithful, shall be admitted into everlasting Felicity, through the alone Merits of Jesus Christ our Lord.

Q. Why do you call this Church the Catholic?

A. First, to distinguish it from the Jewish Church, which was confined to a certain People: whereas the Christian Church takes in all Mankind. Acts x. 34, 35. Then Peter opened his Mouth, and said, Of a Truth, I perceive that God is no respecter

specter of Persons : but in every Nation, he that feareth Him and worketh Righteousness, is accepted with Him. And, Secondly, to shew that in this Creed, which comprehends what is to be believed by all Christians, we profess not our Faith, of any one particular Church, which may cease and fail ; but of the Catholic, or universal Church of Christ, which never can fail ; and to which alone the Promises of God belong.

Q. In what respect may this Church be called Holy ?

A. Inasmuch as all its Ordinances were designed to make it Holy : and all those who are indeed the faithful Members of it, are sanctified by the Grace of the Holy Spirit.

Q. What is the first Privilege belonging to the Members of Christ's Church ?

A. The Communion of Saints.

Q. What do you mean by Saints ?

A. Holy Persons.

Q. Whom do you call Holy Persons ?

A. Such as answer the End of their Calling, by a lively Faith and holy Conversation. *Eph. iii. 17,*

18, 19.

18, 19. That Christ may dwell in your Hearts by Faith: that ye being rooted and grounded in Love, may be able to comprehend with all Saints, what is the Breadth, and Length, and Depth, and Height; and to know the Love of Christ, which passeth Knowledge, that ye might be filled with all the Fulness of God.

Q. With whom have such Persons Communion?

A. With God the Father, God the Son, and God the Holy Ghost: likewise with one another; inasmuch as they are Members of the same Mystical Body of Christ, Professors of the same Faith, Heirs of the same Promises, and guided by the same Spirit.

Q. What is the next Privilege which belongs to you as Christians?

A. The Forgiveness of Sins.

Q. What is Sin?

A. The Transgression of God's Law. *John i.*

3, 4. Whosoever committeth Sin, transgresseth also the Law: for Sin is the Transgression of the Law.

Q. What.

Q. What do you mean by the Law of God?

A. The Will of God, either made known to us by the Light of our Conscience, or by the Declaration of His Word.

Q. How does God forgive Sin?

A. He washes away the Stain of it by His sanctifying Grace; and remits the Punishment of it, for the Sake, and through the Merits and Mediation of Jesus Christ.

Q. What is the Christian's third Privilege?

A. The Resurrection of the Body.

Q. How is this the Privilege of those who are faithful Members of Christ's Church?

A. Because though all Men shall be raised, yet not all after the same Manner. The Bodies of the Faithful shall be raised in a most blessed and glorious State. *1 Cor. xv. 42, 43, 44.* So also is the Resurrection of the Dead: it is sown in Corruption, it is raised in In-corruption: it is sown in Dishonor, it is raised in Glory. It is sown in Weakness, it is raised in Power: it is sown a Natural Body, it is raised a Spiritual Body. Yea, they shall be rendered an Habitation fit for a glorified

Soul

Soul to dwell in, and be prepared for the Enjoyment of an everlasting Felicity. *Luke xiv. 14.* And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the Resurrection of the Just.

Q. What shall follow the Resurrection?

A. The Wicked shall go into everlasting Punishment; but the Righteous into Life eternal.

Q. What was the third Thing promised for you at your Baptism?

A. That I should keep God's Holy Will and Commandments, and walk in the same all the Days of my Life.

Q. How many Commandments are there?

A. Ten.

Q. Where are these to be found?

A. In the twentieth Chapter of Exodus.

Q. What is the first Commandment?

A. Thou shalt have none other Gods but Me.

Q. What is the full Import of this Commandment?

A. That we should have the Lord for our God, and that we should have no other beside Him.

Q. What

Q. What is it to have the Lord for our God?

A. It is first to think of Him, and then to worship and serve Him as God.

Q. How ought we to think of God?

A. As of an eternal and all-perfect Being; the Maker and Preserver of all Things, and our most gracious and merciful Father, in and through his Son Jesus Christ.

Q. How ought we to worship God?

A. With all the Powers and Faculties of our Souls and Bodies, in public and in private.

Q. What is the second Commandment?

A. Thou shalt not make to thyself any graven Image, nor the Likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth; thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate Me, and shew Mercy unto Thousands of them that love Me, and keep My Commandments.

Q. What is the Import of this Commandment?

A. First,

A. First, that we must not make any Image of God at all, be our Design what it will in making of it; nor, secondly, that of any other Being, with an Intention to pay any Honor or Worship to it.

Q. Is it unlawful to make any Image at all of God?

A. It certainly is, inasmuch as it is forbidden in many Parts of the Scriptures. *Deut. iv. 15, 16.*

Take ye therefore good heed to yourselves (for ye saw no Manner of Similitude on the Day that the Lord spake unto you in Horeb, out of the Midst of the Fire, (lest ye corrupt yourselves, and make you a graven Image, the Similitude of any Figure, the Likeness of Male or Female; the Likeness of any Beast that is on the Earth; the Likeness of any winged Fowl that flieth in the Air; the Likeness of any Thing that creepeth on the Ground; the Likeness of any Fish that is in the Waters beneath the Earth.

Q. What does God require of us in this Commandment?

A. To worship Him after a Manner suitable to His Spiritual Nature. *John iv. 24.* God is a Spirit:

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Spirit: and they that worship Him, must worship Him in Spirit and in Truth.

Q What is the third Commandment?

A. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His Name in vain.

Q What is the Design of this Commandment?

A. To secure that Honor we ought to pay to God, by a reverend Esteem of whatsoever relates to Him. *Psalms* xxix. 2. Give unto the Lord the Glory due unto His Name; worship the Lord in the Beauty of Holiness.

Q When may we be said to take God's Name in vain?

A. When we make mention of God rashly and irreverently, in a Way that is not suitable to His Divine Majesty.

Q What does this Commandment require of us?

A. To Honor God's Holy Name, and his Word. To employ our Tongues to His Praise and Glory; and never to make mention of God, without a Religious Reverence and Godly Fear.

Q What is the fourth Commandment?

A. Re-

A. Remember that thou keep holy the Sabbath Day. Six Days shalt thou Labour, and do all that thou hast to do; but the seventh Day is the Sabbath of the Lord thy God. In it thou shalt do no Manner of Work, thou and thy Son, and thy Daughter, thy Man-Servant, and thy Maid-Servant, thy Cattle, and the Stranger that is within thy Gates. For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day: wherefore the Lord blessed the seventh Day, and hallowed it.

Q. What do you mean by the Sabbath Day?

A. The seventh Day, or Day of Rest, after six of Work and Labour.

Q. Why did God establish a Day of Rest?

A. In Memory of His having created the World in six Days, and on the seventh Day resting from His Work; and to keep up thereby the Memory of His being the Creator of the World; and to engage Mankind solemnly to acknowledge and worship Him as such.

Q. How are we to keep the Sabbath?

A. We

G

A. R.

Re-

A. We are to consecrate it to a Religious Rest, by attending upon the Publick Service of the Church, in hearing God's Word read and preached; by partaking of the Holy Sacrament; by Private Prayer, Meditation, and Reading; by Works of Charity and Mercy; by taking all the care we can to improve our Time, and to assist, as much as in us lies, other Men in their everlasting Salvation.

2. What is the fifth Commandment?

A. Honor thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

2. What is the Extent of this Commandment?

A. It not only regards our natural Parents, but extends to all Mankind.

2. What is the particular Duty of Children to their Parents?

A. To love, honor, and succour them. To obey their Orders, and submit patiently to their Corrections. To promote their Comfort and Welfare, and, if they need, to provide for and support them.

2. What

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Q. What is your Duty towards those who are set in Authority over you?

A. To submit to their Laws, to be faithful to their Interest, and obedient to them in all their just Commands.

Q. What is the Duty of Scholars to their Teachers?

A. To respect them highly for their Office. To attend upon their Instructions with Care and Diligence. To submit patiently to their Correction, and with Willingness obey their Commands.

Q. What is the sixth Commandment?

A. Thou shalt do no Murder.

Q. What is the seventh Commandment?

A. Thou shalt not commit Adultery.

Q. What is Adultery?

A. It is the Violation of the Marriage Bed by either Party.

Q. How many Ways may the Marriage Bed be defiled?

A. Either by the one's leaving the other altogether,

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ther, and marrying again; or the one's being false to the other, while they continue together.

Q. What is the eighth Commandment?

A. Thou shalt not Steal.

Q. What do you understand by stealing?

A. Not only the secret and fraudulent taking away what is another's, but all Kind of unlawful getting, whereby our Neighbour is injured.

Q. What is the ninth Commandment?

A. Thou shalt not bear false Witness against thy Neighbour.

Q. What do you understand by this Commandment?

A. The false accusing of, or witnessing against him in Judgment, which is commonly attended with Perjury, as well as Lying; and so becomes an Offence against the third Commandment, by our taking God's Name in vain; and against this of injuring our Neighbour, by bearing false Witness against him.

Q. Is there any Thing else forbidden in this Commandment?

A. Yes; all Sorts of Calumny and evil Speaking

ing against any. *Tit. iii. 2.* To speak evil of no Man, to be no Brawlers, but gentle, shewing all Meekness unto all Men.

Q. What is the tenth Commandment?

A. Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any Thing that is his.

Q. What is forbidden in this Commandment?

A. The unlawful Desire of any Man's Property.

Q. What is required in this Commandment?

A. Contentment with our Estate and Condition, whatsoever it may be; so as neither to murmur against God, nor envy our Neighbour, upon the Account of any Thing which he possesses.

CATECHIST. Having gone through the several Duties which God requires of us, and which our Godfathers and Godmothers promised at our Baptism that we should fulfil: Is there any Thing yet necessary, in order to our Salvation?

A. Yes: namely, to understand what those Means are, which God hath ordained for the

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conveying of His Grace to us, and to enable us to fulfil that Duty which He has required of us.

Q. By what Means may we obtain the Grace of God?

A. By diligent Prayer.

Q. What is Prayer?

A. It is a religious Calling upon God, founded upon the Belief both of His infinite Knowledge, Power and Presence; and of His gracious Goodness and Mercy towards us in Jesus Christ.

Q. What are the Wants which we chiefly need to have supplied by God?

A. We stand in need of His Support every Moment of our Lives, for Life, Health, Food, and Raiment; but above all, for His heavenly Grace, to direct and rule our Hearts.

Q. Are we not able of ourselves to fulfil our Duty towards God?

A. So far from it, that without the Concurrence of His Grace to open our Understandings, to purify our Affections, and to regulate our Wills, we are utterly unable.

Q. What

Q. After what Manner should we pray to God ?

A. With Faith, Diligence, Attention, Fervor, and Perseverance.

Q. Has our Saviour left us any particular Direction how we should pray ?

A. He has left us a Form of His own composing, not only to be used by us, but also as a Pattern to us, after what Manner we ought to present our Addresses to God.

Q. Say the Lord's Prayer ?

A. Our Father who art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread ; and forgive us our Trespases, as we forgive them that trespass against us ; and lead us not into Temptation, but deliver us from Evil ; for thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

Q. What are the general Parts of this Prayer ?

A. It is divided into three Parts ; 1st, Preface ; 2dly, Petitions ; 3dly, Doxology.

Q. What is the Preface ?

A. Our Father who art in Heaven.

Q. Why did our Saviour begin His Prayer with Our Father ?

A. To put us in Mind that all our Hope of being heard or accepted of God, is by Virtue of that Relation wherein we stand to Him, in and through His Son Jesus Christ. *John* xiv. 15, 16. If ye love Me, keep My Commandments : and I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.

Q. Why are we taught to say Our Father ?

A. To enlarge our Affections ; and to teach us, that there is no Man so mean, but what has as good a right to call God his Father, as the greatest among us. Therefore, it is our Duty to treat, love, and pray for them accordingly.

Q. How many Petitions are there in this Prayer ?

A. Six : three respecting the Honor and Glory of God ; and three relating to our own Wants.

Q. What is the first of these ?

A. Hallowed be thy Name.

Q. Why did Christ begin with this Petition ?

A. To

A. To shew us that God's Glory should be the first Object of our Prayers, as well as the chief End of all our Actions.

Q. What is the second Petition ?

A. Thy Kingdom come.

Q. In what respect may God be deemed a King ?

A. First, with respect to all the World, which He created by His Power, and rules and governs, as well as supplies by His Providence. Secondly, as to His Church and People, which He governs and conducts by His Word and Spirit ; and, thirdly, with respect to His heavenly Kingdom, where He reigns with Glory and Majesty.

Q. Why do we pray that God's Kingdom may come ?

A. First, that all Men may know and readily obey the Lord of Heaven and Earth. Secondly, that God would be pleased to extend His Grace to all the World ; that the Power of Sin may be destroyed, that His eternal Kingdom may be enlarged, the Fulness of His Saints accomplished, and the
blessed

blessed Time come, when we shall be translated into His heavenly Kingdom, there to remain for ever.

Q. What is the third Petition?

A. Thy Will be done in Earth, as it is in Heaven.

Q. How does God declare his Will to us?

A. In the Revelation of His Word; and, first, by the Dispensations of His Providence, which we should always think of, that we may discern what it is that He would have us either do or suffer in obedience thereunto; that whatsoever it be, whether to enjoy Prosperity, or suffer Adversity, we may in the one improve the Blessing, and in the other patiently submit. Secondly, we are here taught to pray that we may faithfully obey all His Commands, how contrary soever they may be to our corrupt Desires and Affections, and continue His obedient and faithful Servants all the Days of our Life.

Q. What is the first Petition which relates to ourselves?

A. Give

A. Give us this Day our daily Bread.

Q. What do you understand by this part of the Prayer?

A. That Man consists of two Parts, a Soul and Body, and that both stand in need of Food. So we are directed to beg of God first what is necessary for our present Life; and, secondly, what may conduce to the everlasting Happiness of our Souls in the Life to come. For as the Body could not subsist without natural Food, no more can the Soul without divine or heavenly Food.

Q. What are the Blessings which we are taught to ask for our Souls?

A. The Forgiveness of Sins.

Q. How do you pray to God for the Forgiveness of your past Sins?

A. In these Words. Forgive us our Trespases, as we forgive them that trespass against us.

Q. What do you mean by forgiving of Trespases?

A. I pray that God would do away all my Sins, wash away the Guilt, and remit the Punishment of them.

Q. Do

Q. Do you believe that God will do this?

A. Yes; through the Merits of Jesus Christ, upon my sincere Repentance.

Q. What is the last Petition?

A. Lead us not into Temptation, but deliver us from Evil.

Q. What is meant by Temptation?

A. Trial. *Gen. xxii. 1.* And it came to pass after these Things, that God did tempt Abraham. Also Afflictions and Persecutions are in Scripture called Temptations. *Luke viii. 13.* They on the Rock are they which when they hear, receive the Word with Joy; and these have no root, which for a while believe, and in Time of Temptation fall away. *2 Pet. ii. 9.* The Lord knoweth how to deliver the godly out of Temptations.

But it is more usually taken in another Sense: to denote such a Trial as is designed to seduce and lead us into Sin. *Heb. ii. 18.* For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted.

Q. What is the Evil which you here pray against?

A. This

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A. This may be taken in a double Sense, and signify either an evil Person, or an evil Thing: in the former it may respect all wicked Men, in the latter the evil of Temptation.

2. Of what does the last Part of this Prayer consist?

A. A Doxology; for Thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen.

2. What do you mean by a Doxology?

A. A Form of giving Glory, and Praise, and Honor to God. Rev. v. 12. Saying with a loud Voice, Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honor, and Glory, and Blessing.

2. Why was this Doxology here added by our Saviour?

A. To shew us that all the religious Service we pay to God, whether we pray, confess, give Thanks, or whatsoever we do, should be with a Design to his Glory.

2. Why do you add for ever and ever?

A. To

A. To shew that those divine Perfections did always belong to God, and will for ever so continue.

2. What do you mean by Amen?

A. It is a Word of Wish and Approbation; so that it is as much as if we should say, God of His Mercy and Goodness grant me my Request through Jesus Christ our Lord.

2. What is the other Means appointed by God for the Conveyance of His Grace to us, and to confirm to us His Promises in Christ Jesus?

A. The worthy Participation of the Holy Sacrament.

2. What do you mean by the Word Sacrament?

A. I mean an outward and visible Sign of an inward and Spiritual Grace, given unto us, ordained by Christ Himself, as a Means whereby we receive the same, and as a Pledge to assure us thereof.

2. How many Sacraments hath Christ ordained in His Church?

Two

A. Two only as generally necessary to Salvation; that is to say, Baptism, and the Supper of the Lord.

Q. How does it appear that these two are properly Sacraments?

A. Because the whole Nature of a Sacrament, as before described, belongs to them.

For, 1st. There is in both these an outward and visible Sign, viz. Water in Baptism, and Bread and Wine in the Lord's Supper.

2dly. There is an inward and spiritual Grace signified and conveyed. *Tit. iii. 5.* Not by Works of Righteousness which we have done, but according to His Mercy He saved us; by the washing of Regeneration, and renewing of the Holy Ghost.

3dly. There is for both a divine Institution. For Baptism, *Matt. xxviii. 19.* Go ye therefore and teach all Nations; baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. For the Lord's Supper, *Luke xxii. 19, 20.* And He took Bread, and gave Thanks, and brake it, and gave unto them, saying, This is my Body, which is given for you: this do in Remembrance of Me.

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Likewise also the Cup, after Supper, saying, This Cup is the New Testament in my Blood, which is shed for you.

4thly. They were both ordained as a means to convey their several Graces to us, and as a Pledge to assure us thereof. Baptism to initiate us into the Church of Christ. *Rom. vi. 4.* Baptized into His Death, that we should walk in newness of Life. The Lord's Supper to communicate to us the Body and Blood of Christ. *1 Cor. x. 16.* The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?

Q. How many Parts are there in a Sacrament?

A. Two: the outward and visible Sign, and the inward spiritual Grace.

Q. What is the first Sacrament in the New Testament?

A. Baptism.

Q. What is Baptism?

A. It is the Sacrament of our new and spiritual Birth. *John iii. 5.* Jesus answered, Verily, verily, I say unto thee, except a Man be born of Water, and

and of the Spirit, he cannot enter into the Kingdom of God.

The Seal of our Adoption. *Rom. iv. 11.* And He received the Sign of Circumcision, a Seal of the Righteousness of the Faith which He had, yet being uncircumcised; that He might be the Father of all them that believe, though they be not circumcised, that Righteousness might be imputed unto them also.

And the solemn Means of our Admission into the Communion of the Christian Church. *Acts ii. 41.* Then they that gladly received His Word were baptized: and the same Day there were added unto them about three thousand Souls.

Q. What are the necessary Parts of this Sacrament?

A. Water and the Word: the one to represent our spiritual washing and cleansing by the Blood of Christ; the other to declare the Faith into which we are baptized, and by which we hope to be saved: namely, of God the Father, the Son, and the Holy Ghost.

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Q. As each Sacrament has two Parts, What is the outward and visible Sign or Form in Baptism?

A. Water, wherein the Person is baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. Is this Element so necessary a part of this Sacrament, that the Church may in no case depart from it?

A. It is of divine Institution, and was designed to signify our spiritual cleansing by Christ's Blood; and that as our Bodies are washed with and cleansed from their Pollutions by Water, so are our Souls purified from Sin by the Blood of Christ.

Q. What is the inward and spiritual Grace?

A. A Death unto Sin, and a new Birth unto Righteousness; for being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

Q. Are all Men by Nature born in Sin?

A. Yes; ever since the Transgression of Adam.

Q. Are all Men by Nature Children of Wrath?

A. Being

A. Being born in Sin, they must of necessity be Children of Wrath; seeing that all Sin is hateful to God, and deserves His Punishment.

Q. How are those who are baptized, made thereby the Children of Grace?

A. As by Baptism they are taken into Covenant with God. *Mark xvi. 16.* He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.

Are regenerated by the Holy Spirit. *Act. ii. 38.*

Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost.

Are sanctified and cleansed from their Sins by the Blood of Christ. *Gal. iii. 27.* For as many of you as have been baptized into Christ have put on Christ.

Are intitled to God's Favor, and made Heirs of His heavenly Kingdom. *1 Pet. iii. 21.* The like Figure whereunto, even Baptism, doth also now save us (not the putting away of the Filth of the Flesh,

but the Answer of a good Conscience towards God) by the Resurrection of Jesus Christ.

Q. What is required of Persons to be baptized?

A. Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promises of God made to them in that Sacrament.

Q. What Repentance is required to prepare any Person for Baptism?

A. The same which is required to qualify him for God's Forgiveness after Baptism. *Acts* iii. 19. Repent ye therefore and be converted, that your Sins may be blotted out, when the Times of refreshing shall come from the Presence of the Lord.

Q. What Faith ought we to bring to this Sacrament?

A. A firm Belief of the Truth of the Christian Religion. *Acts* viii. 37. And Philip said, If thou believest with all thine Heart, thou mayest be baptized. And he answered and said, I believe that Jesus Christ is the Son of God.

Q. If such a Repentance and such a Faith be required, Why then are Infants baptized, when

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by reason of their tender Age they cannot perform them ?

A. Because they promise them both by their Sureties, which Promise, when they come to age, themselves are bound to perform.

Q. How can any one promise this for another ?

A. Upon a Supposition of Charity, that Children being born of Christian Parents, and under a Security of being bred up to a Sense and Knowledge of their Duty in this Particular, and of the infinite Obligations which lie upon them to fulfil it, will take care (by God's Help) to order both their Faith and Manners as their Interest, as well as Duty requires them.

Q. What is the other Sacrament of the New Testament ?

A. The Lord's Supper.

Q. Why do you call it the Lord's Supper ?

A. Because it was both instituted by our Lord at Supper, and was designed to succeed the Place of the Paschal Supper among the Jews.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

Q. What is meant by a continual Remembrance?

A. To be continued, or kept up to the End of the World.

Q. Why do you call it the Sacrifice of Christ's Death?

A. Because Christ, by His dying, became a Sacrifice for the Sins of Mankind.

Q. Was it necessary that Christ should thus become a Sacrifice?

A. It was necessary: for without shedding of Blood, there is no Remission. *Heb. ix. 22.* And Death being the Punishment of Sin, He could not otherwise have freed us from Death, than by dying Himself in our stead.

Q. Can Christ any more die since His rising from the Dead?

A. No.

A. No. Rom. vi. 9. Knowing that Christ being raised from the Dead, dieth no more; Death has no more Dominion over Him.

Q. What is the outward Part or Sign of the Lord's Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. Is it necessary that every Communicant should receive this Sacrament in both kinds?

A. Yes: for so our Saviour appointed. 1 Cor. xi. 23, 24, 25. For I have received of the Lord that which also I delivered unto you; that the Lord Jesus, the same Night in which he was betrayed, took Bread.

And when He had given Thanks, He brake it, and said, Take, eat; this is My Body, which is broken for you: this do in remembrance of Me.

After the same Manner also He took the Cup, when He had supped, saying, This Cup is the New Testament in My Blood: this do ye, as oft as ye drink it, in remembrance of Me.

Q. What is the inward Part or Thing signified ?

A. The Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lord's Supper.

Q. Do you imagine the Bread and Wine, after the Prayer of Consecration, to be the real Body and Blood of Christ ?

A. By no means : it is only received in representation of Christ's Body broken, and Blood spilt for us.

Q. What are the Benefits which we receive thereby ?

A. The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Q. In what respect may this Holy Sacrament be said to strengthen our Souls ?

A. Inasmuch as it adds a new Confirmation to us every Time we receive it, of God's Mercy towards us, through the Sacrifice of Jesus Christ.

Q. What is required of them who come to the Lord's Supper ?

A. To

A. To examine themselves whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life, have a lively Faith in God's Mercy through Christ, with a thankful Remembrance of His Death, and be in Charity with all Men.

Q. What is the first Part of this Examination?

A. Whether we truly repent of our former Sins, and stedfastly purpose to lead a new Life.

Q. How are we to know this?

A. We can only judge by the present Frame and Disposition of our Souls, whether we are heartily sorry for our past Sins, and earnestly implore the Divine Aid for the Time to come.

Q. What is the next Part of this Examination?

A. To have a lively Faith in God's Mercy through Christ.

Q. Why do you call this a lively Faith?

A. To shew that our Faith is only acceptable to God, and profitable to our Salvation, when it is lively and active.

Q. What is the next Particular wherein we are to examine ourselves?

A. Whe-

A. Whether we come to it with a thankful Remembrance of Christ's Death, which is therein designed to be set forth and shewn by us; whether we are careful always to keep up in our Minds a lively Memory of His Death and Passion, and do, by the Sincerity of our Love to God, shew it forth by our Lives and Conversation.

Q. What is the last Thing concerning which we are to examine ourselves?

A. Whether we are in Charity with all Men; that is, not only freely forgive whatever Injuries they may have done us, but also gladly embrace every Opportunity of doing them good. This being the Desire of the Heart, there is no Doubt but we shall be made Partakers of those Graces which are thereby communicated to the faithful Receivers of it. Amen.

End of the Catechism.

A. Whether we come to it with a thankful Re-
 membrance of Christ's Death, which is therein de-
 scribed to be let forth and shown by us: which
 we are careful always to keep up in our minds &

lively Memory of His Death and Passion, and do
 by the sincerity of our Love to God, the more for

A PRAYER.

What is the last Thing concerning which we
 are to examine ourselves?

O Almighty God, who out of the Mouths of
 Babes and Sucklings hast ordained Strength,
 and madest Infants to glorify Thee by their Deaths;
 mortify and kill all Vice in us; and so strengthen
 us by Thy Grace, that by the Innocency of our
 Lives, and Constancy of our Faith even unto
 Death, we may glorify Thy Holy Name, through
 Jesus Christ our Lord. Amen.

Morning

Morning Prayer.

O Lord, our heavenly Father, Almighty and everlasting God, we desire to bless Thee that Thou hast preserved us from the Perils and Dangers of the Night past; that Thou hast refreshed us with sleep, and raised us up again to praise Thy Holy Name! we humbly worship Thee, O God! through Jesus Christ our Redeemer: and do again devote ourselves to Thee, desiring to serve Thee faithfully, this, and all the Days of our Lives. Let Thy Holy Spirit cleanse us from all the Corruptions of our Nature; and help us to remember Thee, our Saviour, in the Days of our Youth. Preserve us from those Errors and Follies to which the Frailty of our Age does most expose us, and keep us innocent from every Offence. Deliver us from the Temptations of evil Company, and incline our Hearts to all that is good; that we may be modest and humble, true and just, temperate and diligent,

diligent, respectful and obedient to our Superiors ; that we may fear and love Thee above all, and our Neighbours as ourselves. O Lord, pardon and forgive our Enemies, and turn their Hearts.

Bless us, we beseech Thee, in our Learning, and enable us daily to increase in Knowledge, Wisdom, and all Virtues. Bless also, we pray Thee, all those who have the Rule over us ; particularly our spiritual Pastors and Masters, and all our Relations and Friends. Guide them by Thy Council, till Thou receive them into Glory, through Jesus Christ our Lord. Amen.

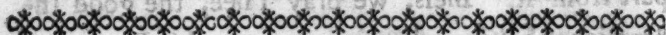
Almighty God, who seest that we have no Power of ourselves to help ourselves ; keep us both outwardly in our Bodies, and inwardly in our Souls ; that we may be defended from all Adversities which may happen to the Body, and from all evil Thoughts which may assault and hurt the Soul, through Jesus Christ our Saviour. Amen.

Our Father who art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done

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in Earth, as it is in Heaven. Give us this Day our daily Bread; and forgive us our Trespases, as we forgive them that trespass against us, and lead us not into Temptation, but deliver us from Evil; for thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. Amen.



Evening Prayer.

GLORY be to Thee, O Lord! who hast preserved us in the Day that is past, and defended us from all the Evils to which in this uncertain Life we are exposed. We bless Thee that Thou hast continued our Health, and bestowed upon us all Things necessary for Life and Godliness! We humbly beseech Thee, O heavenly Father!

ther! to pardon whatever Thou hast seen amiss in us this Day in our Thoughts, Words and Actions. Make us sensible of the Weakness and Corruption of our Nature, and the many Errors of our Lives. Assist us, we beseech Thee, to resist and conquer every evil Inclination within us, and every Temptation from without. Help us daily to increase in the Knowledge and Love of Thee, our Saviour. Shew us the Way in which we should walk whilst we are young, and grant that we may never depart from it. Bless, we pray Thee, the good Instructions that have been given to us this Day; enable us carefully to remember them, and duly improve them, that we may be growing in Knowledge, Wisdom and Goodness. Pardon and forgive our Enemies, and turn their Hearts. We humbly beg Thy Blessing upon all our spiritual Pastors and Masters; all our Relations and Friends, and all in this House. Let it please Thee to direct and guide us in this Life, till Thou conduct us to Thy heavenly Kingdom, through Jesus Christ our Lord. Amen.

O GOD,

O GOD, the Strength of all them that put their Trust in Thee; mercifully accept our Prayers; and because through the Weakness of our mortal Nature, we can do no good Thing without Thee, grant us the Help of Thy Grace; that in keeping Thy Commandments we may please Thee, both in will and deed, through Jesus Christ our Lord. Amen.

Our Father who art in Heaven, hallowed be thy Name, thy Kingdom come, thy Will be done in Earth, as it is in Heaven. Give us this Day our daily Bread; and forgive us our Trespases, as we forgive them that trespass against us; and lead us not into Temptation, but deliver us from Evil; for thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all evermore. Amen.

Before

Before seating yourself in Church.

O Lord I am now in Thy more immediate Presence, enable me seriously to attend to Thy holy Word, and obediently to practice the same, through Jesus Christ our Lord. Amen.

At leaving the Church.

GLORY be to Thee, O Lord, for the comfortable Opportunity Thou hast now given me of hearing Thy holy Word; enable me to be a doer and not a hearer only, to the Glory of Thy Name, and the Salvation of my Soul, through Jesus Christ our Lord. Amen.

Graces

Graces before Meat.

BLESS, O Lord, these Thy good Creatures to
the Nourishment of our Bodies, and us to
Thy Service, thro' Jesus Christ our Lord. Amen.

BE present at our Table, Lord ;
Be here and every where ador'd ;
These Creatures bless, and grant that we
May feast in Paradise with Thee.

Graces after Meat.

ACCEPT our Thanks, O God, for this pre-
sent Refreshment, and for all Thy Mercies
bestowed upon us, through Jesus Christ our Lord.
Amen.

WE bless Thee, Lord, for this our Food,
But more for Jesu's Flesh and Blood ;
Praise shall our grateful Lips employ,
While Life and Plenty we enjoy.



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